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close study of Andokides would be remunerative. Mr. Hickie can hardly be said to have made a good beginning, but his very mistakes show his appreciation of the value of a high Attic standard.<sup>1</sup>

B. L. G.

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Geschichte des gelehrten Unterrichts auf den deutschen Schulen und Universitäten vom Ausgang des Mittelalters, mit besonderer Rücksicht auf den classischen Unterricht von Dr. F. PAULSEN. Leipzig, Veit & Co., 1885.

The fifteenth century, which witnessed the creation of no less than ten German universities, is pregnant with interest to the student of the birth and development of German educational institutions, from the fact that it combines both the old and the new—the tendencies of expiring mediaevalism and of the culture of the Renaissance destined to transform the majority of the universities in the two decades preceding the Reformation. Denifle's work on the universities of the Middle Ages, the first volume of which has recently been issued, is designed to supply a long-felt want. We regret, however, that the learned archivist of the Vatican, whose researches have led to striking results in reference to the foundation of the University of Paris, should have determined upon the year 1400 as the terminal point of his investigations. Paulsen's delimitation of the field of research is the result of keener historical insight; and his volume is adapted to serve as a continuation of a history of the mediæval *studium generale*.

The sketch of the character of instruction in the *septem artes liberales* and of the vicissitudinous activity of the *poetae*, serving as an introduction to Paulsen's description of the struggle and victory of the humanists, cannot compensate us for the lack of a thorough investigation of the period beginning with the foundation of the University of Leipzig in 1409, and closing with the year 1502, when Wittenberg was established. Bursian's "History of Classical Philology" is too limited in its aim to grasp in its entirety the character of a period to which additional interest is lent by the approaching five hundredth anniversary of the Heidelberg University.

It has not been Paulsen's purpose to recite the history of learned instruction in detail, but to arrange the vast material in such a compendious form that his readers may gain a survey of the development of both school and university, to the interrelation of which recent German writers have failed to attach sufficient importance. The description of the varying form of instruction, reflecting the religious, philosophic and paedagogic tendencies of each age, affords the author opportunity to characterize briefly the "Zeitgeist" of each particular epoch. In general we believe these will find acceptance, though we must demur here and there to his conception of particular individuals. So, for example, it is a partial statement to assert that Savonarola's fall was the result of his opposition to the humanistic aspirations of his day.

<sup>1</sup> A friend of mine, who is also a friend of Xenophon, and is duly indignant at Mr. Hickie's onslaught on his favorite, calls my attention to the fact that after vilipending Xenophon, Mr. Hickie constantly cites him as an authority, without a word of warning; and I would add on my own account that the tone of the book towards men who have deserved well of Greek letters is so harsh that it might well have provoked all the asperity that I have eliminated from the first draught of this notice

If any previous declaration of his position is needed by the historian of paedagogy, we suggest the saying of Goethe: "Ueber Abgeschiedene eigentlich Gericht halten wollen, möchte niemals der Billigkeit gemäss sein. Nicht was sie gefehlt und gelitten, sondern was sie geleistet und gethan, beschäftigt die Hinterbliebenen." We must give credit to Paulsen for having honestly attempted to treat the subject objectively, though when he comes to discuss the curriculum of the modern gymnasium, he cannot check the expression of personal feeling. His book, therefore, is in so far valuable, and its tendency in this regard entitles him to the recognition of those, whose opinions of the excellence or worthlessness of educational endeavors are not moulded by the adoption of a method as subjective as that of Raumer, whose book is a striking example of the indefensibility of foisting upon the history of paedagogy judgments dictated solely by an orthodox theology. "Die Geschichte kann nur den belehren, der ihr zuhört, nicht den, der ihr zuredet."

A sharper line of demarcation between the humanists who followed the Reformers and those who clung to the Church of Rome, would have rendered clearer the chapter on humanism at the time of the Reformation. We miss here an adequate presentation of the character of Reuchlin and of his activity in the new cause, of which he was a leader. The peculiar nature of the alliance between Luther and Ulrich von Hutten is satisfactorily explained. Luther at heart was not a genuine humanist, but when the separation from Rome became an irrevocable fact, his indomitable will exercised a paramount influence over all Protestant humanists. Melancthon found himself, to his own surprise, drawn in a direction utterly foreign to the natural bent of his mind. The appended table of statistics, giving the number of matriculates from 1500 to 1559, attests the disastrous influence of the "virus Lutheranism" upon the frequency of attendance at the universities.

The victory of the humanists created a devotion to the form of the classics, and in that form alone genius sought its fitting expression. For a century and a half the development of the vernacular was therefore paralyzed. Hence the endeavor to find a natural means of expression, culminating in the dependence upon France, at the time of Leibnitz, when to be a *galant homme* was the ideal of a slavish nobility. The day when "to fear God and sit a horse" sufficed, had departed.

The foundation of the University of Göttingen, with its motto of "Lehrfreiheit," ushers in that second humanistic era which took its rise in the reaction against the exaggerations of the pietistic movement. The new Renaissance substituted organic for mechanical theories in religion and philosophy. To the philologists now fell the direction of the new education; and they were installed in the temple of a religion which sought its inspiration in Parnassus rather than in the Mount of Olives. The Utopian dreams cherished by the early humanists became at last a waking reality; and Wilhelm von Humboldt, Wolf, the Schlegels, deify the universal and eternal spirit of Hellenism. Goethe, however, whom the Grecomanic Schiller declared to be a Greek cast upon the world of northern barbarism to give birth to a new Hellas, never ceased to be something of a Goth.

The union of the new humanism and speculative philosophy affixed an impress upon the school system which remained till the present day. Now for

the first time was manifested the domination of that philosophy which had been trained by the new philological-historical method. Kant was the child of the old mathematical-physical school. But Hegel, to the influence of whose absolute rationalism Frederick William the Fourth ascribed the loss of "Gesinnung," was not the sole cause of that desire for "Bildung" which the present gymnasium strives to impart, while at the same time it is loath to let die that perfection of classical training which was the glory of such schools as *Schulpforta*. Behind Hegel looms up the giant form of Herder, whose influence was more potent than that of any other of the new lights in directing the course of German educational ideas. The king was furthermore in opposition to the tendencies of his age—its liberality of sentiment in religion and politics. Recent protests against the spirit of the gymnasia are but repetitions of the protests of his reign.

To the history of the gymnasia during the course of the present century Paulsen devotes the last two hundred pages of his volume. His discussion of the *Real-schulen* question is not sufficiently comprehensive, and the interest which attaches to the struggle of the new humanistic ideas for mastery of the schools has challenged his attention to such a degree that the development of the universities does not find a proportionate treatment.

Whether the present curriculum of the gymnasium, with the modifications effected by the decree of 1882, can long be maintained, is a question that Paulsen answers in the negative. We, who are wont to cherish optimistic views in regard to the excellence of the German schools, are often blind to that organized system of over-pressure, drawing in its train nervous prostration and a certain superficiality, of which the candidates for the *Staatsexamen* are themselves conscious. A celebrated professor and educator once said to the writer that the trial of teaching powers by examination was an utter failure; and his sentiments in regard to the inefficiency of the classical seminary in many of the smaller universities led to a vigorous dispute with a man of no less influence than Sauppe. We must confess the fact that the present system is incapable of giving birth to such coryphaei of learning as those who were the pride of a régime now extinct. The potency of the influence of Thiersch long preserved in South Germany that broad knowledge of antiquity which the Prussian system has annihilated. Paulsen recognizes the evils of over-pressure in schools as a fact, and proposes to lessen them by the abolishment of the number of home "*exercitia*" (with which proposition we are glad to agree) and by the substitution of philosophy and German for the (*se judice*) excessive number of hours in the classics. We must protest against this proposition, contained in the concluding chapter, entitled "Final Considerations." That boys in the upper classes can receive with benefit instruction in Schopenhauer, Descartes or Lotze is so utterly incredible, that we can only believe Paulsen's love for his own professional study has misled him to advocate a cause unsupportable by cogent arguments. And, as regards his other proposition, the best of philological methods cannot find in the vernacular a substitute for the classics as a training-engine; and without that logical ability born of the association of the mind with the genius of ancient literature as it itself found expression, instruction in philosophy must for boys be invalid. The adoption of translations, doubtlessly recommended by Paulsen as a poultice to soothe

the injured feelings of those who fear the total extinction of a knowledge of classical antiquity, is a pitiable expedient. The inspiration of the form and "ethereal soul," to use Hegel's phrase, of Greek and Roman literature would necessarily be annihilated by such a substitution.

Paulsen's volume is valuable in so far as it contains a careful array of facts, a reproduction of the opinions of the great paedagogues of each age, and for its occasional stimulating effect. While the style is clear, it cannot be called either nervous or elegant.

HERBERT WEIR SMYTH.

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A Handy Anglo-Saxon Dictionary: Based on Groschopp's Grein. Edited, Revised and Corrected, with Grammatical Appendix, List of Irregular Verbs, and Brief Etymological Features. By JAMES A. HARRISON (Washington and Lee Univ., Va.) and W. M. BASKERVILL, Ph. D. (Vanderbilt Univ., Nashville, Tenn.). New York and Chicago, A. S. Barnes & Co., 1885. Pp. 317. \$3.00.

To what extent the advance of the last two decades in the sympathetic interpretation of the thought and spirit of Anglo-Saxon England was made possible by the labors of Grein, as transmitted in his great *Bibliothek der Angelsächsischen Poesie*, with its marvellous Glossary, is best known to those who have best followed the injunction of Prof. March, to spend one's days and nights with Grein. To such it has also been apparent that no slight hinderance to the extension of these studies has, in the last few years, been occasioned by the retirement of these volumes from the trade. It was, therefore, with the view to mediate between commercial difficulties on the one hand, and the requirements of students on the other, that Prof. Wülker, several years ago, entrusted to a young scholar the task of preparing an abridgment of Grein's Glossary.<sup>1</sup> The relation of Groschopp's Grein to the original is that of a complete word-list with brief definitions, to a lexicon with exhaustive citations and references, and the explanation of special passages and idioms. In the American edition now before us we have a second variation from the original. While in the main it is but a translation of Groschopp, the editors believe to have added to the practical value of the book by the introduction of several new features to which they invite special attention: (1) an appendix giving "a working outline of Anglo-Saxon Grammar"; (2) cognate words from the Icelandic, Gothic, O. H. German and Mod. German are introduced "to show some of the etymological connections" of this poetic vocabulary; (3) a second appendix embraces a list of the Irregular Verbs in the body of the work; (4) Mod. English derivatives are indicated by special type.

More than a simple translation of Groschopp, which would have been justified by like considerations under which that abridgment was made, has therefore been aimed at. A more complete appropriation of the work is based on these 'practical features,' which are, however, certainly in part of questionable utility. With excellent Anglo-Saxon grammars of every grade now of easy access, no sufficient ground is apparent for materially increasing the cost of a special dictionary for the poetic literature by the addition of elementary

<sup>1</sup> Kleines Angelsächsisches Wörterbuch von C. W. M. Grein. Nach Grein's Sprachschatz der Angelsächsischen Dichter bearbeitet von Fr. Groschopp. Kassel, Wigand, 1883.